

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—*Paul.*

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NOTES BY THE WAY.

We have been almost hotly challenged to give a favourable report of 'Poppeanum: The autobiography of a ghost' (Hawthorne, New York). Both the booklet and the challenge surprise us. The story professes to be told, through a medium, by a wife of Nero who, after her decease, tenanted, for many centuries, the bodies of seal after seal, then planned her reincarnation as a pet dog, and is now—goodness knows what, but somebody or something which can read newspapers.

The story is an outpouring of egotistical babblement about the heroine's beauty, and is, in some respects, a little disgusting. Towards the end, however, there are fine outbursts of contempt and anger against the human brutes who hunt, capture and kill what they are pleased to call 'inferior animals.' In one of her ghostly newspaper readings she came across this:—

So many American whalers are going to seek the big fish in the Baffin Bay waters this season that the Canadian Government has decided to charter a sealing steamer to cruise there to prevent the Yankee from 'violating Canadian Customs law.'

Years of more or less desultory whaling have given the sea giants a chance to recuperate; and that they were not guilty of race suicide during their time of rest is proved by the fact that whales are plentiful in all the seas again.

Whaling, one of the oldest forms of big game-hunting known, is the one field which has not been fittingly exploited by the amateur sportsman. In a time when lion-hunting and tiger-shooting are mere routine sporting affairs to hundreds of wealthy men, the whale should appeal with great force.

This rouses her anger, and no wonder, and she predicts that dreadful avengings are in store for these intruding human brutes:—

Tame, gentle and highly tractable creatures under the dominion of man, suddenly shall become savage, ferocious as wolves; and, in vast herds, devour the men who have dominion over them.

Isolated and occasional cases of camels, and other creatures remarkable for patience and gentleness, occur from time to time, in which they suddenly become man's enemy and tear their tormentors to pieces in the most furious manner.

These are the little dark clouds in the sky, which, to the weather-wise, foretell tempest, but which are disregarded by the ignorant and foolish.

Prophecy is to be found in other corners than in the books of holy writ. Men may hear it in the fairy tale of the poet, the fable of the philosopher, the tittle tattle of women, the prattle of babes, or the shrieks of the enraged and overloaded camel.

Coming events cast their shadows before, and, even as out of the mouths of babes and sucklings cometh forth Wisdom, so, out of the mouth of a dead dog may living waters flow.

It is a queer story, with some 'method in its madness.'

In 'The Banner of Light' Hudson Tuttle discourses prudently concerning the attempt now being made in this country to authorise speakers for spiritualist platforms. After giving specimens of the nonsensical exhibitions of certain speakers (doubtfully authentic, we suspect), he wisely says:—

Can this state of affairs be changed for the better? Assuredly, and that by the action of Spiritualists themselves. As long as they accept whatever is offered and make no high demand, they must expect to receive the poor with the good.

The Board of the British Union may decide to examine lecturers and grant licenses to the worthy, but we sincerely believe they will find it an impractical task, especially with mediums. Even if ability is decided favourable, morality and social character are not so readily determined. The authority of such an examining board must be assumed. Unlike that of a council or conference of ministers who firmly rest their right to ordain or excommunicate on the Bible and traditions of the Church, the spiritual examiners would have nothing more than their appointment by a society just starting into existence, outside of which are a large number of Spiritualists. Nor would such a board have any means to enforce its decisions. All it possibly could do would be to recommend or discredit. The result will be an appeal to the spiritual public, or the matter will stand just as it does at present.

There is something to say in favour of the proposal to examine and license lecturers, but the objections preponderate. Surely the law of Natural Selection may be trusted to gradually give us 'The Survival of the fittest.'

We quite agree that discrimination is necessary, but every Society ought to discriminate for itself: and, as the unfitness complained of mainly turns upon defects of education, the discrimination ought not to be difficult. But are not the Societies to blame, in that they seem unwilling to pay educated speakers, or make a fuss about it when they do? Fancy anybody offering a speaker 5s. and expenses! The reply will probably be, 'We are but a few poor people.' Not a bad answer, but perhaps a better class of speakers would 'pay,' even as a matter of business.

We are glad to see Mr. E. Wake Cook's name so frequently in 'The Contemporary Review.' Whatever topic he touches, he illuminates. With him it is always, 'Let there be light!' The July number contains a very practical Paper of his on 'Economic Nutrition,' a bad title, suggesting cheap vegetarianism, whereas Mr. Cook's object is to expound Mr. Horace Fletcher's dietary Gospel of temperance and mastication. He is fully persuaded that we eat too much and with too little knowledge of what safe or useful eating means: and the opinion is boldly expressed and strongly backed up, that appendicitis and cancer, in addition to many minor ills, are largely due to what may be called the sin of bolting unnecessary and badly-masticated food.

Those of our readers who have been interested in our references to the Lyceum work will be glad to be reminded

of Mr. Alfred Kitson's excellent work entitled 'Outlines of Spiritualism, designed for the use of Lyceums in particular, and Spiritualists in general: to which is added the Children's Progressive Lyceum; What is it? A discourse for teachers and parents.' It is full of strong and wholesome food for thought, and is published at the nominal price of 1s. 3d., or 10s. a dozen to Lyceums. Applications should be sent to Mr. Kitson, Hanging Heaton, Dewsbury. Why is there not a London publisher for all such things?

We have received several copies of the new monthly, 'Horlick's Magazine' (published by James Elliott and Co., London, on the 15th of each month). It is very varied as to its contents, and occasionally a trifle risky in the tone of some of its stories or bits of poetry; but it is at least as good as any of the other entertaining monthlies, to put into one's bag on a journey.

Mr. Thomas Powers (134, Great Clowes-street, Manchester) sends us a thoughtful and attractive-looking booklet of over fifty well-printed pages on 'The Philosophy of Life. Synoptical Theses for the New Era, illustrated by the History of the Human Spirit; Past, Present and Future.' It is privately printed, and we are informed that Mr. Powers will send a copy to anyone free, on the receipt of a penny stamp.

'AS WE FORGIVE.'

It is noteworthy that the only conditional appeal in the Lord's Prayer is the one which deals with forgiveness—'Forgive us our trespasses as we forgive them that trespass against us.' The reason for this is apparent to the spiritual student. So long as we withhold our forgiveness from those who have trespassed against us, we are guilty of pride and exclusion; we nurture and retain feelings of resentment, annoyance, animosity, intolerance, or hatred, and while such a condition of mind exists in ourselves towards others how can we expect to be forgiven for our own shortcomings or wrongdoings? The reactive effect of an unforgiving disposition must inevitably be to produce suffering and discontent. It is a species of moral and spiritual jaundice that if not purged out of the system discolours and poisons the whole spirit. Why should we have enemies? A dying sage declared that he had no enemies, he had killed them all. 'Killed them all?' exclaimed his listeners. 'Yes,' he answered, 'by Love.' When we admit to ourselves that we have foes, when we exclude from our hearts those who have wronged us, we wrong ourselves and cannot be at peace within. As Alfred Austin well and truly says:—

'Seen through the vista of the vanished years,
How trivial seem the struggle and the crown,
How vain past feuds, when reconciling tears
Course down the channel worn by vanished frown.
How few mean half the bitterness they speak!
Words more than feelings keep us still apart,
And, in the heat of passion and of pique,
The tongue is far more cruel than the heart.
Since love alone makes it worth while to live,
Let all be now forgiven and forgive.'

Anger, hatred, and resentment are unspiritual states of mind which embitter the spirit and shut us off from the fountains of Infinite Life and Goodness. We cannot be healed until the causes of our dis-ease are removed. 'First be reconciled to thy brother—forgive and forget—then bring thy gift to the altar.' The darker thoughts and feelings having been abandoned, the light of the spirit will then shine into the receptive and responsive heart, and all will be well.

S. M.

TRANSITION.—After a long and painful illness Mrs. Bliss-Godden, the well-known clairvoyant medium, passed to the higher life on Saturday last, the 16th inst., at 2.30 p.m. Her many friends will feel that their loss is her gain, and will sympathise with her husband in his bereavement.

THE MEDIUM BAILEY.

SÉANCES HELD BY THE SOCIETY OF PSYCHICAL STUDIES
AT MILAN.

(Translated from 'Luce e Ombra.')

At the fourth sitting, the Committee, who had come to the conclusion that the character of the phenomena displayed 'did not lend itself to those direct proofs which would serve to establish the nature of the phenomena according to known scientific laws,' decided to confine themselves to a statement of the facts under such test conditions as were possible.

The medium was brought into the room, which was fully illuminated with white light, and the door was at once locked. The medium was completely enveloped in a sleeved bag, having only three openings for the head and hands, which alone remained outside the bag; these openings were carefully tied and sealed. The first entity who controlled the medium said that the atmospheric conditions were not satisfactory, and that no great results were to be expected. He asked that the bag be used at every séance, to avoid the trouble and delay of searching the medium.

The Hindoo 'Selim' asked if the flower-pot, asked for on the previous occasion, was ready; there was some disturbance in getting it, and it was requested that in future everything should be kept in readiness, to avoid 'breaking the chain.' The flower-pot, filled with soil, was placed on the table in front of the medium, who examined it. The control said he was planting a seed of the bo-tree, and asked for a handkerchief to cover it with.

'Selim' now asked for darkness for an instant, then for the red light. Dr. Clericetti, who was one of those nearest the medium, rose at a sign from the latter, and, approaching, observed projecting from the closed right hand of the medium the very dark, almost black head of a little bird, which seemed warm to the touch. He also observed that the movement of its eyes gave an indubitable sign of life. From another part of the same hand there issued from under the fingers a little black wing marked with yellow. The room was illuminated with bright red light. At this moment one of the sitters, at the request of others, opened the door in order to put out the light in the ante-room, which had been left on by forgetfulness, and which shone through the ventilators of the door. The medium started irritably on his chair, with some impatient words, then settled himself again so as to turn his back to the light and the door, which was not open more than fifteen seconds. Dr. Clericetti asserts that at the instant of the increase of light, and during several seconds, the bird, which while still held in the medium's hand, had been constantly watched by him, suddenly disappeared and vanished from the hand, without removal or flight of any kind.

Order being re-established, 'Selim' asked for a bottle of water, and said he had planted a seed in the soil (already prepared in the flower-pot and ascertained to be pure) and would make it grow little by little; the plant was to be placed by those present in the wall-cupboard, and not touched until the next sitting, during which he would cause it to grow again to a considerable height. Darkness was requested for some minutes, during which nothing was observed except that 'Selim' took leave and announced the arrival of 'Denton.' On the red light being turned on, the medium raised the handkerchief, and all observed a seedling about three-quarters of an inch high, which had sprouted from the seed placed in the earth by 'Selim.'

'Denton' then gave an address on the various spheres into which the spirit world was divided; then 'Abdallah' sang some verses, and 'Selim' came again, promising 'a plenty of birds' for another time. He again raised the handkerchief which covered the pot, and the plant was found to have grown, in about forty minutes since the last observation, to a height of over three inches with proportional development of leaves, which were five in number, of a dark shiny green, the largest being about two inches long by an inch wide. There was also a bud,

'Selim' promised to bring at the next sitting some mango seeds which would be planted by Dr. Clericetti and caused to grow during the sitting; some would put forth roots, others a small stalk.

The fifth sitting was held on Friday, March 11th. The medium took off his coat and was searched by repeated pressure of the hands of several persons; the bag was then put on and sealed. The net was let down, and only raised at intervals to permit of objects being passed to and fro. After 'Professor Denton' had spoken a few words, a Hindoo control asked for the fan, the flower-pot, and a cage. The pot was taken from the cupboard in which it had been shut up and sealed at the last sitting, and handed to the medium without lifting the handkerchief. The cage was also passed to the medium by raising the net.

After darkness, during which the Hindoo said he had received a bird and nest, the red light was turned on, and all present observed a little bird asleep on a nest in the hand of the medium. The control, in reply to questions, said that the bird belonged to the *munia* family, and another Hindoo control gave directions as to how the birds were to be fed and kept alive in the cage. 'Denton' then spoke for fifteen minutes in defence of Spiritualism.

The medium was heard to breathe laboriously for a few seconds, and then a sharp blow was heard by all, as of something falling. The Hindoo explained that it was a mango seed, and promised that he would materialise, turban and all, at a future séance. The nest and cage, with the bird, were passed under the net and examined, then returned to the medium. Then the mango seed was passed under the net to Signor Cipriani, who was asked to examine it without cutting or injury, and to keep it by him until the following Friday.

'Abdallah' then came and requested for the next sitting a small basket and a pot of larger size than had been previously furnished, for the mango plant which would be grown from the seed now received. 'Abdallah' said that at a future sitting 'Dr. Robinson' would speak about ancient Assyrian coins, and then asked for darkness. Those present asked the control to choose for *apport* some objects or animals not existing in Italy; he replied that he could bring a small tiger or a cobra, on condition that the medium was not to be told, otherwise he would refuse to continue the séances.

On the red light being turned on, it was observed that the plant had grown to about twice the size it was at the end of the previous sitting, that is, about six inches in height. As there was no basket, the control asked for a newspaper to cover the pot and plant. The paper was furnished by Signor Cipriani, and passed under the net to the medium, who enveloped the pot completely in it. For the next sitting, he asked for a hen's egg on a small plate, and a piece of ribbon, saying that he would perform a feat of the Yogis of India, that of making the ribbon enter the egg without breaking the shell. Another control remarked that the phenomena were increasing in importance, although slowly.

(To be continued.)

TO CORRESPONDENTS.

No use can be made of any communication which is not accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Contributions of original poetry are respectfully declined.

If Professor Willy Reichell will kindly communicate an address to which we can write to him we shall be obliged.

DIPTON.—Spiritualists, or inquirers, residing at or near Stanley, Annfield Plain, or Dipton, in County Durham, are invited to communicate by letter with Mr. R. Robinson, of Derwent View, Dipton, R.S.O., Durham, with a view to forming a private circle.

CLAPTON ADULT SCHOOL, PEMBURY-GROVE CHAPEL, PEMBURY-GROVE, HACKNEY, N.E.—On Sunday next, at 9 a.m., Mr. McKenzie will give an address on 'Spiritualism,' supported by Mr. Brook. Readers of 'LIGHT' will be heartily welcomed.

SPIRITUALIST WORSHIP.

By J. C. KENWORTHY.

Our Father, who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done, on earth as it is in heaven.

The Spiritualist movement has reached a stage of development at which a new departure, a rebirth, is necessary. During the last generation Spiritualism has been wisely and fruitfully occupied in asserting, from experience, and with practical proof to the senses, that a world of spirits, a discarnate humanity, does exist. The mocking five-sense materialism that denied this is by this time dead. Spiritualism has now to deal with the results of victory.

The society of Spiritualists which deals in nothing more, or higher, than rudimentary demonstrations of clairvoyance and 'psychometry,' or even materialisation, and hears nothing more educative or inspiring than the trance address given from only such spirit circles as the average man has access to, is now non-progressive; is really defunct. Numbers of believers are gathered in such societies, waiting for a higher teaching and manifestation to satisfy their craving for larger and nobler life. If growth does not come, degradation will set in; there is in this life no power to remain stationary. 'Not to advance is somewhat to recede.' Unless God the Father, with His gift of the knowledge of life eternal, be drawn down among us, Spiritualism will drown in a flood of imposition and quackery. That has happened before in the history of the world.

The necessity of the hour is that Spiritualists shall learn how to fall into right spiritual and intellectual and practical order. Our Spiritualism, as yet, has not even dreamed of the facts of life, of this world and the spirit world, which were known to early Christianity, and are set out in the clauses of the Lord's Prayer given above. Those facts are [I refer to the original Greek of the Lord's Prayer]:—

1. That there is an individual Spirit in the spirit world, whose relation to the human race and the earth-sphere can be best understood by us as Father and King.

2. That this Spirit is of a character (*ὄνομα*, name), which men must 'hallow'—know, reverence, serve, make their own.

3. That the growth of the race takes place along lines of fulfilment of the personal will, and obedience to the personal rule, of this Spirit.

4. That the approach of the human race to communion with the spirit world is achieved through this obedience.

Now these assertions, like any assertion at all, are either fact or not fact; they are true or false. Their proof or disproof—knowledge either way—is only to be found in practical experience.

If we ask for such experience, if we ask to be shown how to get it for ourselves, the so-called Christian churches of to-day blankly confess they have no such experience; it is matter of 'faith,' by which they mean that we must accept the statements as theory which is beyond proof. That is because, with the rest of the original teaching which they have deserted, they have lost the power of holding practical, demonstrable intercourse with spirits and the spirit world; such intercourse as Jesus and the early Christians held.

But practical Spiritualists, able privately and in circle 'to talk with spirits,' have obviously opened the gate to that region in which proof, or failure to prove, the assertions of the Lord's Prayer can be found. How can *they* discuss the affairs, nay the very existence, of a Kingship, who do not even know of the country where the King rules? But Spiritualists can explore 'heaven,' the spirit world, *οὐρανὸς*, to discover the *βασιλεὺς*—God-Father-King.

One who is accustomed to join many and various kinds of spirit circles, knows that the level of intercourse with 'the other side' is generally of a private and family kind, and reveals nothing higher than the fact of spirit existence, and teaches no more than the world's common morality. It is as though an English navvy, wishing to know France, should seek the company of French navvies only. The France of spirit

and intellect, the guiding and ruling mind of France, could not be his. Only that aspiration which seeks ever higher and higher regions of wisdom and goodness, can hope to explore the heights of the world of spirit. You cannot communicate the thoughts and purposes of a Shelley to a costermonger by nature.

I fear that Spiritualists generally linger at this low level from the following causes :—

1. Habits of selfishness and disengenuousness.
2. Mis-education as to our own necessary pre-existence.
3. Confusion of mind caused by egotistic talkers who discuss and teach things of which they have themselves no experience.

As to the first of these causes—human life, as we now know it, only expands and endures as men become good, that is, unselfish and truthful. If constriction and failure of human life follow upon want of due consideration for others, and want of truthfulness towards others, it is clear that our evil habits of this kind must necessarily limit our access to the spirit world. We, as far as we are bad, are feebler to enter into that world. Besides which the spirit world, as experience quickly teaches us, itself withdraws from people who are not aspiring to goodness (which is freedom and happiness) of life.

As to the second cause—perverted Christianity has so destroyed men's conception and knowledge of their own former existence prior to entering this world in their present lives, that it is rare indeed to find a single person in a spirit circle who has the mental outlook to enable communication to reach him from higher circles where earth-life is seen through from beginning to end. Men on earth must grasp the fact that their present existence is only a temporal phase of the continuous existence which was theirs before birth, and will be theirs after death. No teaching concerning 'eternal life' can reach people who are unable to think in terms of eternal life. Modern Spiritualist teachings and 'communications' are for the most part seen to be awfully defective here, when compared with surviving ancient teachings that have founded the great religions.

As to the third cause—modern times have witnessed a further lapse from right order in the fatally corrupt relations which exist between teachers and those taught, if, indeed, we can so much as say that teaching still exists in spiritual things. In physical science, the last generation taught and learned truly and well. In philosophy and religion our fathers and ourselves have sunk into a chaos which may be called a cannibalism of the mind. As wolves prey upon gentler creatures, and even upon each other; as the savage will eat his prisoner or his aged grandparent; so the false prophets who pretend to teach in the spiritual and mental regions devour men at large and each other.

The facts of the case, as to right order in teaching, are of first and vital importance to Spiritualism at this moment. The movement in its whole range may prepare for misguidance, and destruction very speedily to come, unless Spiritualists solve the problem of how to produce, how to find, and how to sustain, a true 'apostolate' of spiritual things. Than this, nothing is more difficult, and nothing is richer in reward for those who create it.

Some foolish people, resenting the empty teaching of churches and chapels, go to an opposite extreme and say 'we need no teaching at all, in spiritual matters.' The obvious answer to them is to ask, If the older do not teach the younger, and the more-informed the less-informed, in spiritual things as in material things, how is humanity ever to have, or to hold, any knowledge of the spirit world? The notion is preposterous. The very fact that 'ordained' and other impostors are so many, and thrive so well, proves humanity's sustained and ineradicable need of spirit teaching.

In 'The Sermon on the Mount' we are given an infallible sign by which to know the 'false prophet.' He professes to serve, like a sheep, and he really devours, like the wolf. He makes bargains and profit over his 'teaching,' and the 'fruits' by which we know his presence are the thorns of misery and

the thistles of poverty which grow in riot through the nation in which the impostor works.

Of the true teacher, it is said 'the labourer is worthy of his hire.' But the sign of the teacher is possession of the facts, and the love of communicating the facts to others. He will teach, though you starve him. Honest learners, however, desire nothing less than the starvation of their teachers, and our problem is, how to bring together true teachers and honest learners.

A true teacher on any subject is simply one who knows by experience what he is talking about, and is able to communicate his knowledge in clear language and by example to those who can and will receive it.

I say that the worst enemies of religion, *and of our present Spiritualism*, are precisely those who most pose as, and most appear to be, their champions. None are more fatally wounding Spiritualism than certain 'sympathisers'—men of oratorical ability, great moral profession, and seeming breadth of mind—who, *themselves without any psychic experience*, appear on the platform, and in the Press, imitating the language of real 'seers' and teachers, but destroying men's minds with mere verbiage and ratiocination without the power of the fact. The mark of these insolents is that they presume to judge the work of those who *have* psychic gifts. Whereas spiritual things are only discerned by the spiritually-minded.

We are under immediate and pressing necessity to defend our 'mediums'—the people among us who have gifts of articulate communication with the other world—against the misrepresentation and contumely they suffer from the mere pretender. We must rescue and protect our mediums in the only possible way, namely, by creating well-ordered and well-understood public and private *worship* in the spirit circle, which will bring down conditions in which *the presence of God can prevail*.

For this purpose nothing could be better than the method adopted by the Society of Friends. George Fox, their founder, was, and many with him were, actually and practically Spiritualists, and 'the Quaker meeting' is simply an old English spirit circle. But Friends no longer speak 'under direct control.' This we must permit equally with addresses given consciously 'as the spirit' moves. And singing, discreetly used, is useful. The thing to be insisted upon is, the democratic character of the circle. We should, in this, have a faithful revival of the early Christian Church meeting.

But it is not sufficient for men to draw *only* upon the spirit world for teaching, any more than it is sufficient to draw *only* upon the five-sense world. The truth is that the one world cannot be understood without the other; they are complementary to each other. Thus no man can hope to rightly enter the spirit world unless he rightly lives in this world. This applies to personal and social conduct—the personal life in the home, in business, in politics. 'If I have told you of earthly things and ye have believed not, how shall ye believe if I tell you of heavenly things?'

And here we are brought back to once more consider the words of the Lord's Prayer. No folly is greater than that of the young and foolish zealot of reform who condemns in a breath the whole of the earth's past because he is dissatisfied with some part of the present. There has been, and still is, a supreme folly at work in Spiritualism (as well as elsewhere) which seeks to throw the Bible overboard. As well might we hope for a tree to survive the loss of its roots, as to hope for Spiritualism to survive that. The present is rooted in the past. To truly understand the one is to truly understand the other. To the practical Spiritualist, Abraham, Moses, Isaiah, Jesus, and all their compeers and disciples, are obviously nothing but great Spiritualists, great mediums, whose power and splendour and teaching survive, for our guidance, in the earthly record, and they endure world without end in 'heaven.' The world has other Bibles. When, and as, we understand our own Bible we may reach out to understand those others. Personally, I know enough to proclaim as proved, that all the literatures which our race treasures as sacred teach one and the same truth of the world to come.

All Bibles point to One Great Supreme Spirit, the

Over-lord of the earth-sphere,—God, Father, King. Do we wish to attain to the knowledge of Him, and to earth life in His order? Then let us direct our worship and our lives to Him. Teaching is necessary. The Bible in the hands of intellectually honest men and women, furthered with psychic experience that we have and shall grow in, is the best resource of teaching. On the part of each one who meets, complete self-surrender to the spirit of the circle is needed. Then, as community of life and thought grows among the members, 'the Spirit' and spirits will speak from ever higher and higher spheres, with ever greater power and clearness. The lives of people who so order their worship will create a new citizenship in this present world; and the kingdom of heaven 'will come'—as much of it as we invoke.

If we, then, thus look—not for a 'God' who is a name or an abstraction of thought merely,—for that Supreme Presence of our Spirit-King, shall we not find it? The Father:—the Son, the Christ-man who fulfils the Father's character in a human body;—the Holy Ghost, the healthily obtained psychic possession that comes upon the spirit circle and upon the true medium:—the Resurrection out of the Dead, which is Eternal Life received and known here and now,—and the Communion of Saints, which is the heavenly and earthly unity of spirits made *sane, holy*; all these are ours to know, if we will.

THE COLLECTIVE SPIRITUAL ENTITY.

By JOHN B. SHIPLEY.

IV.—THE SPIRIT OF THE CROWD.

To the picture we have drawn of the National Entity, asserting its independent existence, and continued vitality, against foes and oppressors, there is, however, another side. When we come to internal questions, to the working of the machinery of self-government, we find the greatest divergence of opinion to prevail between the personal and group-units of which the nation is composed. We find that a large number of associations are formed for different—sometimes for contradictory—objects, and that these range themselves into two or more great parties in the State. Sometimes the personal allegiance, or that of a group, may be divided between sets of influences pulling in opposite directions. But in the hour of political stress, when the personal, sectional, and party points of view conflict, it is the higher claims, those of the most comprehensive entity, that usually carry the day, as when, in time of national peril, all parties and sections combine for the defence and preservation of the National Entity as a unit. Thus the nature of citizenship may be defined as the necessity for merging the claims of the unit of lower degree in those of the higher, those of the individual in those of the association, or party, and those of the party in the paramount claims of the welfare of the State.

In this, as in other matters, there are reservations to be made from all wide generalisations. We are speaking of tendencies, and to tendencies there are always exceptions. There are cases in which a powerful personality is opposed to the general tendency, causing its owner to stand aloof from the trend of public opinion, or to strike out a new path of his own, drawing others with him as his followers; by this means he becomes the centre or nucleus of a new associative entity. But the general tendencies of which we speak are best seen and studied among those who possess no such original or predominant personality, and are content to be followers of the organisation to which they are by nature most attracted, or that of which they find themselves for the time being a part.

Speaking in this sense, we come to the psychology of crowds. A mob of easily-swayed characters, without personal convictions or independence, is particularly prone to act as a unit. This may in some cases be due to the predominance of a single man, who is able to impress his personality upon it, or in others (and we have in mind what we believe to be instances of this) the leaders are themselves led by the feeling of the crowd, and do but give effect to its determination, which may

not be in accordance with their own purpose or counsel; in fact, if called to account for their acts, they will lay the blame on the multitude, and plead that they were powerless to oppose its will.

The prevailing impulse of the ordinary man who finds himself one of a crowd or miscellaneous assembly seems to be to literally 'enter into the spirit' of the gathering, and to be ruled, not by his own individual volition, which seems for the moment to be suspended, but by that mysterious compound entity, created by the mere fact of so many persons having their attention focussed upon the object of the gathering. This 'spirit of the crowd' imposes itself upon all who are amenable to it, forces them to do its bidding, even against their own better judgment, and that, too, although it be something that they had not the remotest intention or expectation of doing when they came together.

A mob assembles during a strike; it listens to a few speeches, perhaps containing recommendations to behave in an orderly manner, then marches off like a flock of sheep to wreck a factory, perhaps, or to throw a manufacturer's household furniture and effects out of window. Did each man separately and for himself conceive this purpose in his mind? Not at all. Without apparent guidance or ring-leaders, the mob has taken its own course, acted for itself, obeyed a common impulse; it knows not whence the impulse came, nor why it obeyed it. The men who compose it are as limbs of a body, obeying an order which comes from none of them, yet sets them all working in unison; causes, results, consequences are not considered; it is what is known as 'blind' action. Reason is suspended in the individual, and is not conspicuous in the collectivity. In this respect the action of the mass is on a lower plane than that of the average of its members.

And that this collective action is not taken under the special and deliberate leadership of any one person, but rather is a spontaneous movement for want of better guidance, is shown by the fact that a single man having a definite moral aim and preserving his reasoning powers, may, by a few well-chosen words, establish an immediate personal influence, divert the crowd from its purpose, and turn its energies into quite a different channel. This is done by awakening the more thoughtful ones from the hypnotic spell cast upon them by the non-reason of the collectivity, and inducing them to substitute an effective leadership for blind acquiescence in the spirit of misrule. That this spell may thus be broken seems to show that its force is not in proportion to the numbers of the crowd, for if it were so, no one man could break it; but rather that its power is derived from the fact that such a collective influence, even though inherently weak, is able to make itself felt and to determine the action of easily affected persons. In other words, the effect of this influence lies in its extent, not in its strength, for it is strong only through its insidiousness, through the feebleness of the resistance it encounters. Yet so long as it remains unopposed and unbroken its existence is undeniable.

While we are on this low spiritual level, let us turn for a moment to the lighter side of the picture. We are not in 'Merry England,' but in joyous France; the gun has been fired, giving the signal for the fête; the band strikes up with its 'Tan-taran-taray, Come out, come out, and play,' and the most sedate philosopher feels he must go out and see what is going on. In a minute he is buying bags full of tiny scraps of coloured paper from the old woman at the stall on the corner, and, once armed for the fray, he plunges into it with the abandonment of a juvenile. Then, when anyone flings the paper *confetti* at you, covering you from head to foot with the harmless pellets, what can you do but reply? It is irresistible. The Spirit of the Crowd has seized you, and made you his victim. Soon you meet a friend, once staid, now as mad as yourself, and you laugh and talk, for to be serious is high treason while King Carnival reigns supreme. And at the Battle of Flowers it is the same—you must either keep away altogether or enter into the fun; there is no middle course, nor, for the moment, do you wish that there should be; you have caught, or have been caught by, the gay, rollicking, harmless, joyous Spirit of the Crowd.

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A QUEER CONCLUSION.

'The Hibbert Journal' appears to have gained an unexpected success, probably owing to the clever massing of able men who, from the fortress of the Established Church, find pleasure in showing how little they care to defend it. Here, for instance, is the Bishop of Rochester, replying to Sir Oliver Lodge, who had made a fierce assault upon the fortress, and all he cares to do is to bid him welcome to the locality, to praise him for taking an interest in Church doctrine, to accept the blow of his hatchet as the offer of a hand, and to blandly express the opinion that if he will only come a little nearer he will be asked in to tea.

We find, indeed, a good deal in 'The Hibbert Journal' that savours of asking in to tea, though here and there, through the open window, we occasionally hear some strong language. At other times there is an all-pervading stillness; and, looking in, we find half a dozen notables and experts—fast asleep: though, as a rule, we cheerfully admit that the Journal is modern, scholarly, and always blest with 'sweet reasonableness.'

The Paper which most interests us in the current number is one by Mr. S. H. Mellone, M.A., D.Sc., on 'Present Aspects of the Problem of Immortality': but we do not find much about 'Present Aspects.' Mr. Mellone claims that in this Paper he has 'reviewed (in less than five pages) the main sources from which the immortal hope springs,' but, as he mentions only 'human affection' and the longing for the growth of 'personal goodness,' it is obvious that he has not gone far afield in his survey of 'Present Aspects.' The argument from 'human affection' is, however, always a strong one, and there is something impressive, if not convincing, in the argument based upon the longing for the growth of personal goodness, though we doubt whether that affects many.

Mr. Mellone regards the first of these as 'the purest and the most natural source of belief, or, as it is to-day, of a *desire to believe*.' Broadening the application of the phrase 'human affection,' and making it mean something so wide in its range that we might call it the sense of fair play, we agree with him that there is strength in the plea that it seems grossly unjust to let the matter rest here. Everyone will recognise the force of the following: 'When every allowance is made for the possibility that the inequalities of life are not so great as they appear, and that worldly honour, success or happiness is not the true reward of moral desert, there remains a range of facts so vast that we cannot number the multitudes who in this life have suffered incalculable wrong. "The injustice or inequality seems the more flagrant," says a

modern divine and thinker, "when we see that it is the very goodness of the good to which their extra share of suffering, the very badness of the bad to which their immunity from suffering, is often traceable."

Of course, we still further agree with Mr. Mellone that this view of life continued beyond the imperfect earthly stage involves the conclusion that life hereafter will be very personal. 'If the immortal life is to be more than a name for a shadow, it must be a life where men are members one of another, not less, but more than they are here. We desire an immortality which shall signify a personal life in the full sense of these words, not the existence of a "disembodied spirit," or a "pure, indivisible, immaterial substance"; and a personal life must be an *embodied* life. This is a plea which gathers to itself the strength of the whole social nature of man.' Agreeing with this, we would offer the remark that 'disembodied spirit' always means, with us, emancipated from the earthly body, and carries with it no suggestion as to an unembodied form or mode of existence. Paul's faith is ours: 'There is an animal body and there is a spiritual body,' each fitted for its own plane: the spiritual body being as superior to the animal body as the heavens are higher than the earth.

Mr. Mellone does not forget our testimony, but his references to them are singularly crude. He at once falls back on the Psychical Research Society, as to a refuge out of the rain, and all he can say is that the result of the work of this Society has been 'to show that the world of mind is infinitely more complex than was suspected, and that there are latent in it capacities beyond the scope of those familiar to common life, and different in their mode of action.' Alas! we know what that means: and, sure enough, a few lines on brought us to the Psychical Research formula in almost its worst form, though with brilliant admissions. We give the passage entire:—

There is such a thing as a vision or impression of events distant in space or time, from its simple form in unconscious or automatic writing up to a detailed knowledge of affairs with which there was no normal means of acquaintance. There is such a thing as thought-transference; not by mere muscle-reading, or unconscious whispering, for, after all necessary sifting, the alleged facts are found to give reasonable force to the hypothesis that under certain unknown conditions communication is possible between one mind and another, or one brain and another, through none of the usually recognised channels of sense ('telepathy'). There is such a thing as the vision of an apparition of an absent person at some crisis in the life of the latter, and especially at or near the point of death: between death and apparitions of the dying a connection exists which is not due to chance alone. The result of these investigations has been on the whole decidedly adverse to the 'spiritualistic' hypothesis, although some of the most careful workers have convinced themselves that certain facts can be explained in no other way. Setting this hypothesis aside, as we must do, what other supposition do the phenomena suggest?

We need not follow him to that 'other supposition.' We all know it well enough. But it certainly is staggering to be told that all the conclusions which he recites are 'decidedly adverse to the "spiritualistic" hypothesis.' A page or two farther on he says that these investigations, which are said to damage 'the spiritualistic hypothesis,' have nevertheless 'disproved, on experimental grounds, the supposition that the existence of mind depends on the mechanism of nerve and brain.' In our simplicity we should have thought that anything which upsets the notion that mind depends on the mechanism of nerve and brain would help 'the spiritualistic hypothesis,' inasmuch as it would strongly suggest that beyond 'the mechanism of nerve and brain' the real man stands.

'THE RIDDLE OF THE UNIVERSE.'

That every advantage has its attendant drawback is a common-place of experience. We have an illustration of this truism in the cheap literature which is now to be found on bookstalls. The publication of sixpenny editions of books by authors of repute is undoubtedly in many respects a public gain; the drawback, however, lies in the fact that some books have become easily accessible to minds ill prepared to deal with their contents. Whilst books dealing with difficult subjects were sold at a price which restricted their circulation, there was considerable probability that their readers would be sufficiently instructed not to be unduly influenced by one particular writer. But, as things now are this probability is sometimes reversed. Professor Haeckel's book, 'The Riddle of the Universe,' is a case in point. The title is attractive, and the probabilities are that hundreds who pick it up at railway stalls will think that they are therein able to acquaint themselves with the authoritative dictum of science, because they are unaware of the different conclusions arrived at by other scientific men, of quite equal calibre.

It is much to be desired that these other views should be similarly widely disseminated, for there is safety in numbers; safety, that is to say, from the trap into which the ordinary reader is likely to fall, namely, the supposition that this particular pronouncement of one man of science is overwhelmingly weighty and coercive. There is a kind of homage which is often paid to expressions of opinion by men of science which is unwarranted, for it is really the result of insufficient knowledge. It is due to the failure to recognise that, concerning the conclusions to be deduced from scientific research, augurs differ very widely, and that, while scientific professors may be accepted as authorities when they deal with facts of experience, when they venture to deduce from those facts theories concerning the riddle of the universe the opinion of each person who does so counts for just *one*, and no more.

In the June number of the 'Contemporary Review,' another scientist expresses his opinion on the value of Professor Haeckel's work. Unfortunately this able article by Professor Lloyd Morgan is not likely to reach many of those who will read the sixpenny edition of Haeckel's book, for the 'Contemporary Review' costs two shillings and sixpence, and, moreover, the criticism is rather a stiff bit of reading. It repays careful study and is well worth the outlay of half-a-crown; but those most liable to fall under the sway of the suggestions in the cheaper volume are perhaps those who are least likely to grapple patiently with the close reasoning of the 'Review' article.

Some readers will suppose that their readiness to be convinced by Professor Haeckel's argument is the mark of an open and independent mind, whereas it may rather indicate a mind, open to suggestion certainly, but quite the reverse of independent. The independent mind is one that is capable of suspending its judgment, balancing one set of reasons against another, and of forming its own conviction after giving full weight to opposing arguments. It is the minority only who do this; the majority, as has been aptly said, 'abandon altogether one element of knowledge in order to hold the other in evident consistency,' and they are incapable of exercising the resisting force, which protects the individuality of the mind from being simply swamped by the suggestions of some powerful thinker, and enables it to retain its grip on two divergent lines of thought so that, appreciating what is true in both, it can wait for fuller light in order to determine their relative value.

Professor Lloyd Morgan is a pronounced evolutionist,

but being one of this elect minority he can do full justice to Professor Haeckel's position as an evolutionist without being necessarily impelled to follow him in his dogmatic conclusions, when, forsaking his own plane of scientific experience, he ventures to put forth statements which really trench upon another plane altogether.

In his first letter (the article is cast in the form of five open letters) Professor Lloyd Morgan very conclusively shows that the riddle of the universe is not one that science can solve; that it does not belong to the scientific plane at all. For science deals with phenomena, allowing to that term its widest application so as to make it include mental experience as well as physical. The Professor says:—

What are the facts, what is the nature or order of their sequence; under what generalisation may the facts and their observed sequence be comprised? These are the questions of the scientific type. . . . So far science. But the reason why there is any experience at all, and why the sequence of events presented therein is what it is, does not concern science as such. This is a metaphysical question. It constitutes the riddle of the universe.

His argument makes this very obvious, and shows clearly that where a man of science is driven to postulate 'Force' as the Cause of phenomena, he is at once stepping into the domain of metaphysics:—

If he replies that he cannot get on in his thinking without the assumption that a Cause of some kind underlies the bare fact as given in experience, we need not quarrel with him. It is a part of his humanity—for rational man is, after all, a metaphysical being. But it is no part of his scientific interpretation of nature. . . . Science deals with experience as it is, [not with] the Cause of the events and sequence which are presented in and to experience.

It is instructive to observe that the facts, which to Professor Haeckel seem to disprove the existence of a personal God, the immortality of the soul and the possibility of 'free will,' do not bear the same construction to Professor Lloyd Morgan, and it is still more instructive to understand why he is absolutely unmoved by Haeckel's arguments in relation to these subjects. They do not appear to him to affect the question, because he detects that they are based on a fallacy, namely, on the supposition that 'the problem of the Universe as a whole is a scientific problem, which it assuredly is not.' He points out that, 'We need not inquire what is the Cause of all this experience, nor ask the question why we came to have experience at all, but if we do we must not expect answers in terms of science.' He does not deny that science, by revealing the orderly working of Nature, may enable us to get some glimpse as to the character of the Cause of phenomena, if we assume on other grounds that a Cause exists; but he maintains that science, *per se*, cannot prove or disprove the existence of a Cause, since science deals, and can only deal, with observed phenomena.

In the following letters Professor Lloyd Morgan touches on the metaphysical reasonings which lead to the conclusion that experience has and must have a Cause, and as we follow him in his considerations we recognise, not only that the teleological explanation of the Universe is a question for philosophy and not for science, but also how intimately the two spheres of thought are related, because, when the facts of science are deeply considered they almost inevitably lead us into metaphysics. They of themselves prompt the question which, on a scientific basis, they cannot answer; more particularly is this the case if we include, as we should do, among the facts of which science can legitimately take cognisance, facts of human experience, of a social and ethical kind. Superficial indeed must be the observer who is never once led by facts of this sort to ask the question, 'Why?'—never once forced to inquire, 'What or Who is the Cause of all this?' 'Is there

Purpose at the back of all the varied experiences which constitute the Universe as we know it ?'

As Professor Lloyd Morgan points out, a riddle implies an answer. The title of Professor Haeckel's book carries with it this implication. But it does not supply any clue to the answer. The riddle of the Universe is : What causes experience to be at all ? To reply that there is no Cause is tantamount to saying that there is no riddle. Any one is at liberty to accept this conclusion if he can, but it is misleading to assume that to deny the existence of a riddle is the same thing as to solve it.

'THE MYSTICS AND REINCARNATION.'

While thanking Madame de Steiger for her kind remarks in her communication in 'LIGHT' of July 2nd, I should like to mention that the ideas she expresses concerning reincarnation and the reactive powers of mind struck me also with some insistence a few years ago when considering some of the various problems involved in the philosophy of transmigration of souls. But I have now come to the conclusion that whether one accepts the teachings and philosophies of many differing schools on this subject, or whether, rejecting all teaching concerning a theory of evolution by re-birth, one determines to follow the majority, unmindful of what the future has in store, nothing really matters, or has power to help us towards the Higher Evolution, except the desire to realise and actively co-operate with the Cosmic Consciousness, or Divine Mind.

A life of spiritual growth and of selflessness, working in passive or loving conformity to the Good Law, must inevitably draw the individual into the subtler realms of thought and being, thus raising him, according to his capacities, out of the lower (denser) circles in the great wheel of life, and ultimately out of range of its magnetic action altogether. The sages tell us that only by treating this world of ephemeral and transient activity as a blind, which by means of our sensuous perceptions hides the actual reality as by a veil, can our soul-principle have power to rise towards the greater realisation, or conditions of permanent Being, and become capable of receiving, and retaining, this influx of higher forces for ultimate at-one-ment. Whether we believe in a theory of reincarnation or not seems to me relatively of small importance, as our mental attitude cannot alter the inevitable law. All actions or beliefs which tend to purify the mind and sublimate our various substances make for advancement and real life, all else can only plunge us deeper into the mazes of a Mayaic existence, or at best keep us stationary. The last word for or against the theory of a multiplicity of lives has certainly not yet been spoken by thinkers of our time, and in this Western hemisphere we are constantly revising our ideas according to the predominating philosophical studies of the day.

Many thinkers prefer the more mystical teachings of the schools which, as Madame de Steiger says, existed before Plato and the early Christian movement. These ideas are in some sects magnificently expounded by the Persian mystics. In these schools the idea of reincarnation is rendered more impersonally ; as a process something akin to one's ideas of spiritual alchemy, the law working for the regeneration or progress of its type collectively, as upon a world-soul. The individual, the monad, when totally unevolved from the real or spiritual point of view, would then seem to Mother Nature of no more intrinsic value, as a monad, than are animals or plants of value in their particular stages or kingdoms, for these manifestations are strictly subject to their individual laws of evolution, and also risk being sacrificed at any time for the good of the whole should such sacrifice be deemed necessary. Evolution presses on to some specific goal, and to me it seems perfectly possible to imagine that when the constituent elements of the human species are more nearly allied to the animal world than to that of the spiritual ; when the mind is still incapable of responding to the higher vibrations effected through the spiritual realms, then, at death, will Nature gradually absorb the subtler essences of

which man is partly composed, and churn them over and over again in her mill of experiences until an individual is ultimately evolved capable of assimilating the more ethereal forces and of reaching the goal of his Divine destiny.

Knowledge, intellectually interpreted, is but another expression of nescience and does not necessarily lead one to the fountain of Immortality. It may help us to see the way, but intellect will not enable us to go without walking, nor yet to drink of the living waters ; in other words, we learn that intellectual appreciation of a truth does not necessarily confer the power to realise spiritually—as do saints and mystics. Development up to the stage when some sort of spiritual realisation is possible by the process of re-birth, or transmutation of essences, seems to me logically indispensable for those of the human kingdom who are still in the embryonic stage of soul building, and to shift this evolutionary action on to another condition of being other than the one we comprehend now does not, I think, alter the argument very much.

Modern science shows us what are the approximate modifications which take place in the human physiology when methods are resorted to for brain and character building, when we determine through concentration of will to improve ourselves physically or morally ; and until man has learnt to soul-build as earnestly, and work for the evolution of his spiritual nature on analogous lines, Nature will probably do the work for him, slowly but surely, and irrespective of the fact that he considers himself a separate unit endowed with freewill. Haeckel and Weissman are master observers in this particular line of research and thought.

From the hour when the monad discovers, through the mysterious powers within, how he can spirit-build on real and permanent lines, Nature, it seems to me, has lost her power to act mechanically, and being viewed in a different light, her forces have no longer the same value in action. A condition of harmony is then established between the individual and the Highest, and where, before, Nature was the schoolmistress, she is now the colleague, or the loving servant. A shifting of dynamics is the result, and the sublimation of the substances which sheath the monad from the true Light sets in, producing the many varied effects known to those who follow unswervingly the higher instincts and work for the good of humanity. The position taken here would, perhaps, find some sort of illustration if we imagined the world to be a single individual standing in a morass, submerged up to the head and shoulders. The head would represent the minority of liberated spiritual workers and masters, whose whole aim and object is to free the whole body from the slough of ignorance and sin, and secure the emergence of the freed man, endowed with immortal attributes. For until the whole is free from speck or trammel the higher must work for the lower, the head for the feet, as portions of one life. Whether one argues from the macrocosmic or microcosmic point of view, the law seems precisely the same, ever working for unification by processes of transmutation of lower to higher, denser to finer, multiplicity to unity.

We are always told how impossible it is to receive interior intuitional illumination on ideas of a more or less abstract order unless we preserve an attitude of complete open-mindedness, coupled with an intense desire to get at the truth of things at all costs ; and certainly the study of higher philosophy imposes the strictest self-restraint on the part of all who desire knowledge against pre-conceived notions and pet theories. The moral and philosophical problems involved in the teachings of evolution by reincarnation are bound to be educative and bracing to the real thinker, whether he finally accepts the premiss or not ; and we are here to use our reasoning faculties and advance along the lines of least resistance on such planes if only we will take the trouble ; but Spiritualists, I fear, are too often inclined to hotly reject theories before these have been given any serious consideration. It is well, however, to note that Eastern schools themselves differ upon many questions involved in the re-birth theory, especially when definite details concerned with time and space come into play. In this respect important discrepancies are observable between the teachings of Alan Kardec—accepted by all French Spiritists—and the

teachings of London Theosophy, as also between English Theosophy and what some Vedanta schools of India assert.

The only thing which really concerns us, however, as individuals is this—does the particular philosophy, or belief, which we hold tend to modify the conduct of life and purify the mind? If it does, well and good; all else is so much worthless chatter as far as practical results are concerned, for ‘the work of the *I am* does not depend on the belief or unbelief of anyone,’ and the agnostic attitude, until conviction seizes on the soul, is often the greatest help towards future attainment—at least such has been my experience.

Thoughts on this subject and on kindred themes are always difficult to express in a few phrases—perhaps I am presumptuous to have tried, but Madame de Steiger’s interesting remarks rather tempted me to express a little of what I feel.

Regarding the Persian poets, I wish indeed we could get some finely thought-out treatise upon the mysticism they have embodied in their inspired verses. The Omar Khayyám has, of course, been generally grossly misunderstood by both public and critics here.

Paris.

J. STANNARD.

P.S.—I must also disagree with ‘Vide et Crede’ concerning Boehme. To me the re-birth idea is most distinctly implied in some of his writings.

Madame de Steiger’s article on ‘The Mystics and Reincarnation’ in ‘LIGHT’ of the 2nd inst., is not only spiritually refreshing, but also inspiring to anyone who can fully appreciate its depth. But in it there are two distinct and discordant notes which require attuning or harmonising.

Madame de Steiger is in suspense concerning ‘reincarnation’ and suggests that the probable solution of this enigma (?) may be found in ‘Maya’—literally, a state of illusion. To me, this is indeed ‘Maya.’

Let us see: by ‘Maya,’ we are told, ‘is meant, not that things do not exist as we see them, but that all existing things, though real to our minds, are, and have been, made only by our minds.’ This is bad even for ‘Yoga Vasishtha.’ We surely know by now that the quantity or quality of an electric current does not depend upon the mind, but upon the dynamo, which can be operated by a pygmy, a Hottentot, or a professor with like result. The answer to this may be: ‘True, but the dynamo is the representation, or embodiment, of the mind’; to which I must reply: ‘So much the worse for the Vedanta’; for, unless I consider myself sane and insane at the same moment, I am forced to acknowledge the existence of the material composing the dynamo prior to the mind that planned its construction. Should the ‘embodiment’ be considered as the true interpretation, then the mind has been embodied in something which existed independently of the mind!

Someone must have blundered terribly, because, twist or turn whichever way we may, there is no escape from the fact that things do, and will, exist independently of our minds. Perhaps the subject is misunderstood or misconstrued. Anyhow, I have been taught to consider all things as *real*, having an independent existence outside my own mind, but all such realities I am to consider as *transient* only. To give a very rough illustration, I take water for instance: foam, steam, ice are realities of no permanency, depending solely upon conditions and substance, *i.e.*, water, for their existence. Viewing other things in the same light, it would be ‘Maya’ to consider them absolutely real, knowing that their existence depends purely upon a substance, or substances, the real nature of which we do not, as yet, comprehend.

Assuming that we have established the existence of something outside our own minds, which something in its multifarious aspects we recognise and term matter and force, then this something (matter and force) may be regarded as the sole agency, the necessary condition whereby the human mind is being developed to its highest possible state. Not so according to the Vedanta, which teaches that the mind creates its own world, but is powerless to escape subjection to it! What a pitiful sight for the gods! The creator groaning under the pain inflicted by his own creation!

Now we come to the far more important subject of reincarnation.

Madame de Steiger suggests that ‘If any person dwell mentally on his future incarnation . . . his mind may practically arrange such results to follow . . . until some world crisis changes the order of things.’ What an arbitrary order! Surely Madame forgets that the ‘world crisis’ cannot take place—if the ‘things’ are the creation of our minds—unless the mind itself causes the ‘crisis’!

I will grant Madame de Steiger’s statement that: ‘If any person dwell mentally, &c.,’ and I will even supplement it with the declaration that whatever a person believes so will be his future state (a state of ideation), but that will not make or unmake reincarnation.

To me reincarnation is a *fact in nature* (which all the ‘Mayas’ cannot dispel), otherwise it cannot take place, however much we may desire it.

But dismissing these minor points, let me ask sincerely how are we to account for the difference between an aboriginal and a philosopher? Did these two minds originate with this great inequality? If so, chaos ought to be the order of the Universe—but such is not the case. Nature teaches us that like things have like beginnings. Hence the difference between the philosopher’s mind and that of a savage must be due to experience, passed through somewhere some time or other. Knowing that at death the entity passes into a state of pure ideation, *i.e.*, existing and acting upon ideas accumulated during physical life, we must conclude that experience is obtained by the entity only when passing through the physical state, or life upon this earth. Considering what little progress is made during one life, and the number of such passages required to produce such marked differences as are observable in the men and women around us, we may call it ‘Maya,’ or by any other name, but ‘reincarnation,’ in my opinion, affords us the only solution of the problem.

A. A. MAY.

I note with pleasure the contribution, in ‘LIGHT’ of the 2nd inst., on ‘The Mystics and Reincarnation,’ by Madame de Steiger, who, with myself and many others, is anxious to arrive at something definite in the search after truth.

There is much in your contributor’s letter that I feel at one with; at the same time, what is required is that substantial foundation of fact from which conclusions can be drawn, thus narrowing down the endless field of opinion and conjecture. Much of the so-called Eastern teaching is in the position of the inverted pyramid—the apex of the pyramid standing upon a very small fact, with a gradual widening into the interminable and illusive creations of speculative ‘Maya’—which, to say the most of them, are, in my opinion, decidedly unsatisfactory, containing very little of the hidden manna for the spiritual man to live upon, and much that will create that saddest of all mental states, intellectual dyspepsia.

Now as regards the Eastern philosophers and their knowledge, prior to the time of Christ, Boehme states:—

‘Thus understand us rightly, what the philosophers of old have understood by the three words, Sulphur, Mercurius, and Sal: though they all could not apprehend the high Light; yet they understood it well enough in the light of this world, viz., in the Third Principle, all which hath one and the same understanding and meaning; only they *understood not* the three principles, or else they *had known* God; and so they remained in the light of this world as heathens with their understanding. For they have found the soul of the four forms in the light of the virtue of the Sun, and the Second Principle was no further revealed to them.* There the soul standeth in the Eternal Band, and there in the Cross of Nature, out of the Original Eternal Will, is the Eternal Word generated, which is the Maker and Creator in Nature, and this hath been hidden to them, even to this very day . . .’—‘Threefold Life of Man,’ Chap. II., 38, 39.

There are many statements in the New Testament that lead us to think that there were many mysteries unfolded, a veil removed from much that was covered over. A new law was revealed—the secret of being clothed upon with Christ’s

* Italics mine.—Vide et Crede.

immortal body, one's house from Heaven, as St. Paul puts it. The question therefore arises whether it is better to accept the teachings of a far more ancient period, or those purporting to be the very crown and fulfilments of God's creation, the manifestation of the Divine Man, in accordance with our stage of evolution and the times. Vedanta or Bible: which is best?

The 'Yoga Vasishta' states that 'in reality there is no such thing as incarnation or reincarnation,' it is all Maya, 'and in the mind of man; man's mind makes both.' I think this is a fairly big order upon one's reason and experience. From the hair-splitting point of the Absolute—the One—as there cannot be a second, it may be correct; but from our end of the perspective, its experiences are terribly real and tragic, for many of the sufferings and terrible catastrophes are not in the mind of man, but very often act from without to within upon man. Now as regards reincarnation: curiously some years ago I was asked if I believed it was a fact; half jestingly I replied, 'If you desire it and believe in it, it will probably be true.' I think this is on a par with Madame de Steiger's solution; but granting that there is a law of re-birth—which must have had its inception from the beginning, when the totality of minds was few—it is inexplicable that Boehme and other mystics should be entirely silent. I cannot think their silence was due to their motive 'that man's mind should be fixed on Christ.' Boehme states in the preface to his 'Treatise of the Incarnation': 'The ground of all mysteries is here laid open,' and as an earnest student of this great writer I cannot believe that he knew of the law of reincarnation and purposely kept silence. Its bearings, if true, would be so important—the law of karma, as now taught, so obvious and necessary—that he could not have kept silent on such an important matter.

From the point of even this incarnation being 'Maya,' and 'mind being the prime cause of final manifestation—according to the order of mind so is the vision'—one naturally inquires what was the order of mind or vision in pre-historic ages, when the Universe existed as a fire mist, and later through long geological ages of the lower silurian and devonian rock ages, and the slowly cooling carboniferous periods long before man made his appearance on this earth. The phenomenal world existed here before man made his appearance—it did not cease to manifest because mind was not here. Hence if reincarnation is a law of the phenomenal world it must proceed from the creative mind of the Absolute, and not from humanity. Hence there could not be any silence upon such a matter, granting Boehme and St. Paul to be correct in stating that all mysteries had been laid open.

I think it is more likely, exceedingly probable, that the law of involution and evolution, as suggested by 'Wm. Yeates' on 'The Great Differences of Humanity,' in 'LIGHT' of the 2nd inst., is nearer the truth, and that the soul passes on from many and finer degrees of nature, from within nature, to its union with God, and that this process is in all probability accelerated by the greater beauty and harmony of the higher degrees of the Purer Element. As even Sri Sankara, in his commentary upon the 'Taittirya Upanishad,' states:—

'Thus in every higher and higher world, owing to superior clearness of mind, realisation of bliss a hundredfold superior to that in the lower world is possible.'

If this is so—if union with God is realised because of 'superior clearness of mind'—why the law of reincarnation? Does it exist as a creative law—a law of evolution? I think not; I feel that it is not so, and I think I hear the voice of Christ say, 'My grace is sufficient for you.'

VIDE ET CREDE.

A Good Record.—The Stoke Newington Spiritual Progressive Church, judging from the annual report and balance-sheet, is carrying on an active and successful work for the dissemination of spiritual truth. The income during the past year was nearly £112, and, after spending £20 in chairs, there is a balance of over £6 in hand. The platform has been well supplied with efficient speakers; a children's Lyceum is in good working order, and a Young Men's Association is a new and promising feature of the work of the church. A choir is being formed and Sunday morning meetings have been commenced, which it is hoped will be well-attended.

SUBJECTIVE MIND.

In a friendly criticism of the late Thomson Jay Hudson's theory of a 'Subjective Mind,' written by Dr. E. J. Schellhaus, which has appeared in several of our American contemporaries, the writer says:—

'When a difficult problem arises, it is easy to coin words for its solution. A schoolboy in his effort to solve an arithmetical problem who makes his figures as he wishes, finds no difficulty in getting the answer he desires. So Dr. Hudson uses the term "subjective mind" to fit his so-called explanation of spirit manifestations. He employs it as a factor that gives rise to the phenomena of Spiritualism. Everything must conform to his conceptions. His theory is that man has two minds—a subjective and an objective mind, and the assumption of the "subjective mind," in his opinion, explains the whole phenomena familiar to Spiritualists, for in his last work, "The Evolution of the Soul," he has this to say: "Science has at last succeeded in unravelling the whole mystery, removing every phenomenon from the domain of superstition, and demonstrating that all manifestations of whatever name or nature, proceed from the subjective minds of living persons. I cannot now enter into details, but must content myself with saying in the most emphatic manner that all that is mysterious, all that is uncanny and diabolical, all that is inane and idiotic, all that is false and infamous, all that transcends reason and common-sense in psychic phenomena, is due alone to ignorance of the fundamental laws that govern the relationship between the body and the soul."

'But in his attempt to explain the phenomena of spirit manifestations, Dr. Hudson ignores the most important and demonstrative of them—materialisation, now so common. He admits the fact of telepathy, and attempts to explain the higher psychic manifestations as follows: "When a medium tells you of a circumstance in your own life and that of a departed friend which you never confided to any living person, you say, that is telepathy; she reads it in your own mind; but if the medium should give a message from your departed friend to the effect that before his death he had hidden in a particular spot a certain sum of money which he intended for you, but which he was unable to give because at the time of his death you were absent, and if afterwards you should find the exact sum in the spot indicated, you might find it difficult to account for the medium's knowledge; yet it is easily accounted for by the fact that intimate friends are often in telepathic communion with each other unconsciously. In this case we may suppose that your friend had in his lifetime unconsciously communicated the knowledge to your subjective mind, and there it lay hidden from your objective consciousness until the medium by virtue of her psychic power read it in your soul."

'This is the loose and illogical manner of reasoning based on the assumption of a subjective mind, and founded on a "We may suppose." It seems strange, indeed, that men should resort to such measures to explain the phenomena of spirit manifestations when the true explanation is so easy.'

'There are innumerable facts recorded in the literature of Spiritualism on the best authority that Dr. Hudson's theory does not include even in his method by telepathy; and he must have had very limited knowledge of the phenomena he attempted to explain. Now, since his transition, he understands.'

'Especially is this the case in the materialisation of spirits that involves no question of a "subjective mind." The writer of this article has witnessed thousands of instances of materialised spirits in the presence of hundreds of visitors who saw and realised the same, and in the same manner. These are indubitable evidences of the fact of materialisation. He has attended more than three hundred séances in which the most wonderful phenomena were produced. Materialised forms of children and of men of gigantic size appeared and conversed with the visitors whom they claimed as relatives and friends.'

'Amongst those who visited these séances were judges, lawyers, physicians, and editors who came, some of them, over a thousand miles to investigate these phenomena. Some remained weeks, demanding the most crucial tests, all of which were cheerfully granted, and not a single one ever left without being fully convinced of the genuineness of the manifestations and well satisfied with the results of the investigation.'

'When we consider these facts we see how absurd is the attempt of Dr. Hudson to explain them on the theory of a subjective mind. Yet thousands accept it as a scientific explanation! In the light of reason and common-sense, again, how absurd!'

RESOLUTE INCREDOULITY.

Possibly the Editor of 'LIGHT' may consider that sufficient space has been devoted in its columns to Mr. Podmore's essay, 'Con,' in the volume on Spiritualism in the 'Pro and Con' Series. But it seems to me that it might be useful to draw pointed attention to one or two instances of the way in which evidence is treated by him. I will adduce one example of omission, and one of commission.

In the 'Conclusion,' Mr. Podmore makes the assertion that the alleged physical facts 'are wholly due to fraud and misconception' (p. 217). He refers to the Dialectical Society's Report in regard to a comparatively unimportant case. But he has nothing whatever to say with regard to the movements of the untouched table in the light, no professional medium being present. Upwards of fifty similar motions were witnessed. I am not aware of any attempt having been made to impugn this evidence. Mr. Podmore, wisely or unwisely, entirely ignores it.

Again, Sir Oliver Lodge, in his report on the experiments with Euspadia Paladino, says: 'I concentrated my attention mainly on what seemed to me the most simple and definite thing, viz., the movement of an "untouched" object in sufficient light for no doubt of its motion to exist. This I have now witnessed several times, the fact of movement being vouched for by both sight and hearing, sometimes also by touch' (S.P.R. 'Journal,' Vol. VI., p. 334). Mr. F. W. H. Myers added: 'I entirely confirm all that Professor Lodge has described' (S.P.R. 'Journal,' Vol. VI., p. 336). Mr. Podmore's extraordinary comment on this series of experiments is: 'None of the things done appeared to be demonstrably beyond the power of the medium—a remarkably strong woman—if in the dark she could have contrived to free a hand or a foot from the vigilance of the experimenters' (p. 164).

Instances similar to these two might be multiplied, but perhaps none quite so striking. In one case the witnesses are a body of experimenters, no professional medium being present; in the second case one is almost inclined to question whether Mr. Podmore even read Sir Oliver Lodge's report.

It is said that Mr. Myers once made the somewhat severe remark on Colonel Olcott, that 'he only saved his honesty at the expense of his intelligence.' Does not Mr. Podmore's treatment of evidence justify us in saying that he only saved even a pretence of fairplay at the expense of the possession of any power of appreciating evidence? May we not, therefore, treat him in the same way as he treats so much evidence, viz., ignore his 'conclusions,' and set them aside as of no value towards the settlement of an important problem?

FAIRPLAY.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

An Interesting Experiment.

SIR,—Permit me to call the attention of your readers to a striking phenomenon which was demonstrated to me by Madame Florence Montague. By means of a simple calculation, arrived at by the length of time the vibration of three small gongs affected my auditory nerves, Madame Montague was able to determine the figures which apparently rule my destiny, and which same figures I—a complete stranger to her—have been forcibly and frequently bound to admit as being significant and of special import to me. She was, by means of her calculations, able to accurately describe the important factors in my life, and my characteristics, both mental and physical. I think this phase of Madame's mediumship will commend itself to many, and especially those who bear in mind the immensely important part numbers play in the teachings of the Kabbala and other occult writings.

ROSE PLATNAUER.

'Jacob Boehme and Reincarnation.'

SIR,—Permit me to reply briefly to 'C. C. M.'s' note on the above subject in your issue of the 16th inst. I fully agree with 'C. C. M.' that the passage quoted from Boehme 'amounts simply to this, "We know nothing about it," with the addition

that it is not a revealed truth'; but further on your correspondent says that he finds 'a direct suggestion of the analogical argument for reincarnation' in 'the passages cited.' Now, so far as I am concerned, I fail utterly to find anything in the passages referred to but what is on the negative side, and by no means can I find any 'suggestion' for reincarnation. It may be true that Boehme 'gives no more countenance to any scheme of progress for the soul beyond this life than to reincarnation,' but it does not necessarily follow that, because the scheme, or the state of the soul after death, has never been *fully revealed*, that we are bound to accept a theory or teaching of some law about which, as your correspondent above truly states, 'we know nothing . . . it is not a revealed truth'! I fully believe that the source, principle, turba, astral body of consciousness is consumed or burnt *in the fire of knowledge, in the clearer vision given to the soul*, as it passes from without to within—from the less active states of 'Maya' towards their own true centre, and 'fall into their rest,' the bliss of Brahman.

VIDE ET CREDE.

'The Riddle of the Universe.'

SIR,—I recommend Mr. A. K. Venning, in reply to his question in 'LIGHT' of the 9th inst., to read an article on 'The Riddle of the Universe,' by Professor C. Lloyd Morgan, in the June number of the 'Contemporary Review.'

H. A. DALLAS.

SIR,—I would refer Mr. Venning to 'Haeckel's Monistic Philosophy,' by Robert Christie, in the 'Contemporary Review,' of April, 1904. My opinion of Haeckel is that he is a great biologist but a poor philosopher.

W. W. BAGGALLY.

SIR,—Possibly the best refutation of Haeckel's crude gospel of materialism, and the surest correction to the rest of his immature thought (so overloaded with learning), is contained in one chapter of his own work.

In Chapter xii. (see Ether) the much-lauded Materialist's inconsistent faith in the invisible is there set forth, and Haeckel himself thereby seems to shatter his own convictions, and unconsciously provides a most convincing argument that there is a soul of things. That being so, and the 'philosopher' being refuted out of his own mouth, the rest as to 'immortality,' or the existence and the future of the soul, follows as a necessary sequence.

H. G. SWIFT.

Another Case of Obsession.

SIR,—The case of obsession and its successful treatment reported in 'LIGHT' of July 2nd, is of much interest. Can any of your readers suggest a remedy for a case of a similar kind? Three years ago a lady underwent magnetic treatment for nervous breakdown, and from that time she began to develop mediumistically, and became both clairvoyant and clairaudient. Unfortunately three astral entities of a low type were drawn to her, and soon gained almost complete control over both her mental and her physical activities. Her life has become a burden to her, as she is rarely given any peace, but she believes that she is helping the spirits on the other side, and consequently does not feel it right to prevent their attempts at completely obsessing her. Matters are apparently on the verge of a crisis, and yet what help can be given to one who refuses to recognise the fact that it is wrong to sacrifice oneself in order to 'help' those fallen souls on the other side?

W. TUDOR POLE.

The 'Thought Exchange,'
20, Henleaze-gardens, Bristol.

'Law of Psychic Phenomena.'

SIR,—I should be greatly obliged if any of your readers would have the kindness to tell me of any work which contains an effective review or criticism of Hudson's 'Law of Psychic Phenomena,' which I see has reached its eighth edition.

I have been reading it again after a lapse of some years, and am struck with the fact that if his theory be true and it is the mysterious semi-omniscient and semi-automatic sub-conscious mind which is responsible for so many psychic phenomena, then a ready presumption is offered for the many instances of discontinuity, illogicality, and contradictory utterances of supposed *outside* spirits.

I find it so hard to arrive at any genuine conclusion so long as the limitations of the powers of the sub-conscious mind are not even approximately known.

G. W.

'Mrs. Besant, Motherly.'

SIR.—The remark in your last issue that of late years Mrs. Besant has become both masculine and motherly cannot offend, and is more likely to amuse, those of your readers who are earnest Christians.

But, sir, with your assumption that the action of Mrs. Besant mentioned by you is not anti-Christian, the case surely is somewhat different, as such action of hers is declared by many, and, as far as I can ascertain, by all, Christian workers in India well-acquainted with it, whether narrow-minded ones or broad-minded ones, to be, whatever she may think or say, anti-Christian. And as to your further assumption that it is better for Europeans to teach the Hindus Hinduism than to try to convert them to Christianity, and that Mrs. Besant's action is a 'wise and friendly lead *back to the old wells of water*,' surely, sir, you must be aware that the oldest Hindu Scriptures, the sacred Vedas, do not teach the doctrine of reincarnation, and that Mrs. Besant does not see to it that only such Hinduism as can be found therein is taught in her college; and that Mrs. Besant may thus be said to go out of her way to confirm Hindus in their belief in reincarnation, and, consequently, your assumption cannot but offend all earnest Christians aware of such things, and of opinion that the doctrine in question was never that of Paul, nor that of Jesus, and has no foundation in fact, and has always been an enemy to progress.

Why make it increasingly difficult for believers that Christianity is preferable to Hinduism, Buddhism, and Theosophy, but who are in favour of inquiry into Spiritualism, to say that Spiritualism is not anti-Christian?

J. D. P.

SIR.—Permit me to express the genuine pleasure I have derived from the perusal of the article in 'LIGHT,' of the 16th inst., entitled 'Mrs. Besant, Motherly,' which contains so generous a tribute of appreciation of the labours of Mrs. Besant in India. For many years there has been, and it must with regret be admitted that there *still* exists, on the part of many Spiritualists an inherent prejudice towards Theosophy and Theosophists, which is frequently productive of considerable misunderstanding, and consequent injustice. Therefore this brotherly recognition of the strenuous and unselfish efforts of one who endeavours to demonstrate the altruistic truth she inculcates is indicative of progressive sympathy, which augurs favourably for the future.

Although undoubtedly we find in theosophical teaching certain hypotheses somewhat too authoritatively insisted upon as positive truths, still, apart from these, how much remains to both Spiritualist and Theosophist upon which to formulate a common philosophy to enlighten and ennoble humanity!

That the postulation of yesterday becomes the fact of to-day is the inevitable experience of all liberal-souled investigators of transcendental arcana, and who among us is psychologically fitted to arrogate unto himself an infallible discrimination concerning the limitation of to-morrow? Hence I ever increasingly recognise how pitifully puerile it is to hastily denounce the merits of any alleged truth, purely because for the moment it lies beyond the realm of our spiritual perception.

After all, it is not what we *call* ourselves, but what we are *honestly striving to become*, that really matters, and if there is true sincerity associated with our profession of brotherly love it should hourly tend to make us charitable, not only in what we do, but in our criticism of the efforts of others, even if their methods of truth-seeking differ somewhat from our own, provided they are characterised by equal earnestness of purpose, loftiness of aspiration, and unswerving activity in the pursuit of spiritual progress, and truth supreme.

As essentially an eclectic student I welcome in the columns of 'LIGHT' (irrespective of sectarian differences) this expression of brotherly good-will; and trust, as time progresses, that Spiritualists and Theosophists may work more hand in hand as far as conviction permits; whilst beyond that point let us tolerantly 'agree to differ.'

EFFIE BATHE.

16, Loveday-road, Ealing.

Spiritualism at Exeter.

SIR.—Good speakers on Spiritualism are sadly needed at Exeter. I attended a meeting recently at which Mr. Warner Clarke was the lecturer. He is a very good speaker, and has been here for a month giving a course of lectures. I was very pleased to see the earnestness of the people, and to hear their desire expressed for more learned lecturers. As the funds of the society cannot be large, I have thought that, perhaps, if this want were made known through 'LIGHT,' some medium might offer to come here for a small consideration, or gratis.

R. A. B.

Mr. William Armstrong.

SIR.—The veteran, Mr. William Armstrong, whose 'passing,' at the age of eighty-nine years, was recorded in the last issue of 'LIGHT,' was one of the little band of pioneer Spiritualists in Newcastle-on-Tyne. When he was a young man his interest was first aroused in the movement of things without physical contact by his father, who floated a needle on the water in a basin and requested it to turn round in certain directions, which it did. One day, while alone, he tried and found he could do the same thing himself. On another occasion, while washing, with his hands resting in the water but not touching the basin, a strange feeling came over him, and he said: 'Turn the basin round to the right,' and, to his astonishment, the basin turned as directed. 'Turn it back,' he said, and again his request was complied with. (I saw the same thing occur with him in my own house thirteen years ago.) These movements were at first said to be due to 'animal magnetism,' or electricity; but one day a happy thought came to him—he put a piece of plate glass under each of the table legs, took down the mantel mirror and laid it on the table, face upwards, and then put his finger-tips on it; but still the table moved, and some other explanation had to be found.

About the year 1872, Mr. Armstrong, in company with Mr. Andrew Gardner, John Miller (uncle of Miss Fairlamb, now Mrs. Gleave), and a few others, brought the subject of Spiritualism before the public in Newcastle. A circle was formed, and séances were held at Weir's Court for the development of physical phenomena, Mr. Armstrong being the conductor, and three lady mediums were developed, viz., Miss Kate Wood, Miss Annie Fairlamb (now Mrs. Gleave), and Madame E. d'Espérance.

Mr. Armstrong had a knowledge of Spiritualism such as is possessed by very few. He conducted over one thousand séances, and witnessed among other strange phenomena the passage of matter through matter, and materialisations from a small speck to the full form, not of one form only but of several, the medium being conscious and visible to all the sitters. He has seen a strawberry plant grow up in some grey sand provided by himself, and taken to the séance room at the request of the spirits—for what purpose he did not know. The plant blossomed and fruited while it stood at the feet of a professor, and lived for several days.

Being asked one day in my presence by a learned gentleman why phenomena do not occur now such as were observed thirty years ago, Mr. Armstrong replied: 'Because you do not give the same conditions. At that time we used to ask the conducting spirit if he thought we could have certain phenomena. The answer would be: "I do not know; I will inquire and tell you when next you sit." But to-day, you wise people say: "We want such and such phenomena, and we must have them done our way."

Shortly before he died he said to me: 'My work is done here, but it will be all right, I will start afresh in new conditions. I will come and help you and your little medium. Take care of her; watch her with zealous care; let her serve her time fully before she goes before the public.' The little medium to whom he referred has been sitting regularly for nearly four years, and through her I have had the passage of matter through matter, and wear a coin which was dropped, apparently, through the ceiling. Four mediums have given me 'readings' from it, and they all agree.

T. C. ELIOT.

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last Mr. Percy Smyth gave an excellent address on 'Spiritualism: Its Powers for Good,' and on Monday last Mrs. Weede Meyer gave clairvoyant descriptions, many of which were immediately recognised. On Sunday next, the 24th inst., at 3 p.m., Lyceum; at 7 p.m., Mr. H. Fielder. On Monday, the 25th inst., at 8 p.m., Miss Daisy Lynn.—H. B. K.

CAVENISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis's control, speaking on 'What Spiritualism Stands For,' took full advantage of the opportunity to place many important matters concerning Spiritualism before his hearers. The subject was very ably dealt with, and met with much appreciation. Mr. Henry Hawkins, vice-president, officiated as chairman. On Sunday next, at 7 p.m., Mr. Ronald Brailey will give clairvoyance; doors open at 6.30 p.m.—S. J. WATTS, Hon. Sec., 18, Endsleigh-gardens, N.W.